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"What I say unto you I say unto all, WATCH."—Jesus

Truth-Our Starting Point

Prayer That Is Answered
Negating Beliefs of Contagion



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Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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“What I say unto you I say unto all, WATCH.” Jesus

Truth—Our Starting Point

KIMMIS HENDRICK

Christ Jesus spoke of himself as “a man that hath told you the truth” and as bearing “witness unto the truth.”¹ It seems a fair conclusion that he regarded his mission as one of teaching and proving what immortal Truth is—that God is Truth and that God is the determining, operative Life and Principle of man.

Mary Baker Eddy offers her discovery of Christian Science as the confirmation and explanation of Jesus’ words and works. “Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick,”² she writes in *Science and Health with Key to the Scriptures*.

Christian Science healing has persuaded many people throughout the modern world that God is Truth and that Truth is indeed the actual Life of man. Such healing has also shown them that knowing God as Truth not only results in human betterment and healing but

awakens human thought to the truth that reality is not material but infinitely spiritual, here and now.

Does this seem an appealing proposition, perhaps easy to accept in theory but often hard to grasp in practice? A British writer makes, somewhat whimsically, a pertinent observation: "It may be hard for an egg to turn into a bird: it would be a jolly sight harder for it to learn to fly while remaining an egg."³

Reading this recently, I was reminded to look again at something the Discoverer and Founder of Christian Science, Mrs. Eddy, says: "Mortals must emerge from this notion of material life as all-in-all. They must peck open their shells with Christian Science, and look outward and upward."⁴

It ought to seem easy to stop believing we are imprisoned—easy, that is, if we think from a spiritual premise, making Truth our starting point. But few of us find it easy. Christian Science helps us see that our belief in matter goes deeper than we often fancy—that it amounts to thought habits and attitudes to which we obstinately cling.

For instance, we keep on thinking that we're trying to know infinite Truth, God, with personal and limited mentalities. We let disturbing conditions make their own terms. Although we may have gained some spiritual insight, we give in or give up too readily when faced by difficulties. We settle for too little wisdom, too little love.

From the standpoint that Truth is indeed God, it is logical to reckon that Truth itself enables us to know what's true. From the standpoint of Truth, to know what's true becomes natural and inevitable. It isn't done with something called limited personal mentalities. It isn't something some can do and others can't. It's God's self-expression constituting the consciousness of man and appearing humanly as enlightenment, intuitive God-reliance, and increasing spiritual understanding.

To make Truth our starting point, we not only need to reject the notion that we do so with personal mentalities, but we need to refuse to accept the difficulties of daily experience on their own terms. These may present themselves, for example, as undesirable conditions, unfavorable surroundings, and frustrating fears. But if God is Truth, aren't such difficulties in the nature of aggressive

misconceptions rather than actual threats to our well-being? Truth enables us to deal with them, to prove them powerless.

We are not obliged to cherish finite views. Truth makes no law requiring us to believe in sickness, jealousy, hate, death, and to indulge fear and self-obsession. We sometimes feel intuitively that we have “wings,” but what bird can fly within a shell so small? We must break out of our shells of materialism “and look outward and upward.”

A related hindrance may be the inclination to knock our heads, so to speak, against the prisoning wall, instead of knowing why, as Truth’s likeness, we’re not imprisoned. It is essential in Christian Science practice to deny reality to any error, but the denial must rest on the fact that because God is Truth the error isn’t real. The effective denial of an error, in experience as in mathematics, is the recognition of what’s positively true. Such denial is Truthlike, hence normal. It’s like asking concerning any lie, “What’s this to Truth?”

From the standpoint that God is Truth, a difficulty can never be what it seems to be. It’s not an actual condition. It’s not somebody’s thought. It’s not somebody’s experience. It’s a pretension to substance, place, and power at the very point where Truth, God, is unfolding His actuality, presence, and effectiveness. Sometimes we need to stop trying to know the truth *about* a difficult condition and to acknowledge that God, Truth, actively constitutes every real condition as the expression of His being.

Sometimes knowing the truth seems hard because it calls for firm persistence. Here’s where we need Christian Science, the utilization of the divine qualities illustrated in Jesus’ selfless faithfulness to God. We need to recollect his teaching, “If ye continue in my word, then are ye my disciples indeed.”⁵

Truth, God, manifests the constancy of infinite being in ways humanly appreciable. Truth, being true, always makes consistent truth-knowing not only possible but practical because, as Christian Science shows us, man as God makes him is the man we really are right now.

Jesus’ conditional “if ye continue” invites us to accept more unreservedly the logical conclusion to be drawn by making Truth our starting point. This conclusion is that man must be Truth’s self-

expression and anything contrary to this fact—anything that looks like finiteness, temporality, insufficiency, danger, or the like—amounts only to misrepresentation of reality. We do not need to destroy misrepresentation; we need to learn to disbelieve it. One great help is learning to perceive, in spite of obscurity, spiritual reality at hand.

Such learning is love in practice. Continuing in Jesus' word inevitably involves broader love, for we see that to know Truth as God must mean knowing God as Truth to all. Sometimes it seems hard to love one's neighbor. But it is easy to let Truth love him; in effect, this is a "letting" that is not passive but takes place with such sincerity as attests to Truth at work. We cannot imagine Truth as active, as being the saving Christ, unless we rejoice to feel Truth active in all others as well as in ourselves.

The question whether knowing Truth is easy—whether practicing Christianity and applying its Science is easy—has to be answered from Truth's standpoint. What's commonly called a mind of one's own may waver, or attempts to gain freedom from within a shell of assumed limitation may prove frustrating. The acknowledgment that God is Truth and that Truth itself equips us with the intelligence and inspiration we need gives us a radically new position for daily life. In view of its vast promise, isn't taking this position well worth the effort?

Christ Jesus' words "Take my yoke upon you, and learn of me For my yoke is easy, and my burden is light"⁶ invite us to make rewarding discoveries in the realm of Truth. Mrs. Eddy concisely sums up the means at our disposal and their simple requirements when she writes, "Truth does the work, and you must both understand and abide by the divine Principle of your demonstration."⁷

¹ John 8:40; 18:37; ² *Science and Health*, p. 97; ³ C. S. Lewis, *Mere Christianity* (New York: The Macmillan Company, 1952), pp. 154-155; ⁴ *Science and Health*, p. 552; ⁵ John 8:31; ⁶ Matt. 11:29, 30; ⁷ *Science and Health*, p. 456.

[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]

Prayer That Is Answered

ANEETA H. PETERSON

Are your prayers answered? If not, why not? There is probably nothing more needed in anyone's experience than a feeling that there is a God who cares and does answer prayer.

We can all learn how to pray. The disciples said to Jesus, "Lord, teach us to pray."¹ And he gave them the Lord's Prayer. Christ Jesus continued to teach them by his words and his life what constitutes effective prayer. The disciples learned progressively to see their prayers answered; so can we.

Many of us believe that all things are possible to God. That trust is tremendously helpful and often brings beautiful results. But is trust enough? Christian Science goes beyond simple faith—essential as this is—and teaches that we need to understand the very nature of God. And Science shows us how to do this.

To feel the love of divine Love is to know without a doubt that God cares beyond the ability of human love, no matter how beautifully this love may have been, or is being, expressed. A stirring, satisfying assurance of divine Love requires no person or object to evoke it and indicates a degree of understanding the nature of God as Love.

To come to see that this Love is based on unwavering, unfluctuating divine laws that cannot be defied is to understand the nature of God as Principle. And to know that this Principle is synonymous with the very rock of Truth, which cannot be moved by anything in this world, results in deep conviction. It is to better understand the nature of God as Truth.

Seeing that Truth's firm foundation is spiritual—of a substance potent beyond any material power known—and present to meet every need is to understand more of the nature of God as Spirit. Spiritual power is intelligent. It is the expression of a creative

ability that never runs out. It is a presence ever at hand. It manifests the Mind that makes all and sustains all. Intelligence helps us to understand God as the one and only Mind.

A rejoicing in drawing close to God and glimpsing the wonders of His love and the dependability of His laws brings true inspiration and a better understanding of God as Soul. The surge of spiritual strength gained as one allows these thoughts to permeate his being brings a feeling of vitality that cannot be adequately described. It is to glimpse the nature of God as Life, the very core and basis of one's being.

All of these synonyms for God are given in Mrs. Eddy's definition: "GOD. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."² This definition is of inestimable help in understanding Him enough to receive His thoughts as we pray.

Besides trusting Him implicitly and striving to understand Him, there is yet another requisite for more effective prayer, and that is learning to be unselfed. This can come from turning wholeheartedly to the first commandment and letting our lives express love for God, good. Loving good, doing good, being good, mean putting good above all else. This often means giving up a sense of strong, personal opinion. It means being governed by God rather than depending on human advice or persons.

One of the areas where one can be most easily deceived about true selfhood and good is that of human relationships. Probably everyone longs for tender, warm relationships. Such relationships represent some of the highest good we are capable of knowing at different periods of life: for example, those of loyal friendship, marriage, and parenthood. Human love nourishes our development but must eventually give way to the highest sense of love that annuls the possessiveness and jealousy often active on the human level. If the desire to please God supersedes the desire to please person, relationships will be expressive of the beautiful and harmonious qualities of God.

Who could have foreseen the great good that would come out of Jesus' complete surrender of self and human will in the Garden

of Gethsemane? His dearest friends followed him there and probably meant to be of help but fell asleep rather than watching with him during those momentous hours. Speaking of Jesus' apparent longing for human understanding, Mrs. Eddy says, "There was no response to that human yearning, and so Jesus turned forever away from earth to heaven, from sense to Soul."³

Although Mrs. Eddy had always loved and trusted God, her life changed considerably after her discovery of Christian Science. Through trials and tribulation she gained a better understanding of God's nature, and this resulted in an ever-increasing dependence on God, rather than on family or friends, as she pursued her mission. Prayer, which had always been important in her life, assumed new dimensions as her prayers brought healings.

During a long illness of a member of my family, the symptoms appeared to indicate little promise for recovery. Our prayers were constant. As we worked and studied together, we found beauty and inspiration and a deep trust that with God all things really are possible. Years of study and practice in Christian Science had given us both a degree of understanding of the nature of God and an assurance that His will is always to bless.

But there also had to be a vigorous effort on the part of both of us to let go of the human tie. We had to know that, come what may, God was All-in-all and nothing could separate either of us from His continuous care.

On several occasions the one who was ill expressed doubt of the outcome, but each time the other held firmly to the assurance of God's control over all. Meanwhile there was a growing ability to release the close human relationship for a higher and better sense of appreciated spiritual selfhood.

A practitioner was helping, and with the steadfast, prayerful work of all three the understanding of God continually deepened. Gradually, human will and clinging ties yielded and the tide turned. Finally a complete healing was realized.

This certainly enlarged my concept of how prayer can be answered. The healing illuminated for me the first sentence in the chapter on Prayer in the Christian Science textbook, where Mrs. Eddy states: "The prayer that reforms the sinner and heals the

sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love.”⁴

As these conditions are met, prayer becomes deep trust fortified by spiritual understanding and by living in conformity with spiritual demands. Such prayer is answered!

¹ Luke 11:1; ² *Science and Health*, p. 587; ³ *ibid.*, p. 48; ⁴ *ibid.*, p. 1.

The Leading Reason for Morality

LEWIS HUBNER

Many people today are giving thought to what morality is and whether they need to have a fuller and deeper understanding of it. What is morality? Surely it isn't merely the act of subscribing, in a perfunctory or forced way, to human behavior patterns of some particular time, place, or institution.

Christian Science provides the true basis for morality, or right human thought and action. This basis is the omnipresent, eternal law of God, the spiritual actuality of being. The knowledge of divine law, or spiritual truth, inspires wise and effective human behavior.

God has always been revealing the true nature of Himself as infinite Spirit and of man as His own infinite idea, or spiritual expression. A central point of all that Christ Jesus lived and taught is that Spirit, God, is the only Life and substance of man. And Christian Science teaches that Spirit does not create matter, the suppositional opposite of itself. Man is not a finite, material being separate from God. He is the wholly spiritual reflection of God. Mrs. Eddy writes of God: “He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind. Hence all is Spirit and spiritual.”¹

Morality is an indicator of the growing awareness in human thought of the basic law of being that "all is Spirit and spiritual." We can achieve a better expression of morality as this spiritual law enlightens our thought.

A consistently progressive life is one in which God's spiritual law is taking over, elevating and governing all thoughts, aims, and acts. One's morality, inspired by one's developing spiritual comprehension of the truth of being in Science, is evidenced in the compassion, honesty, humanity, and pure affection one expresses in his dealings with his fellowmen.

Basing morality on the unfoldment of spiritual law in our consciousness opens doors to the true satisfaction, peace, and security of man as the expression of Spirit.

The leading reason for being moral, or for obeying God's law, then, is that this obedience is the means by which we progressively prove that man is now and always will be a wholly spiritual being. Morality prepares the way for the final establishment within us of the harmonious and eternal reign of Spirit, divine good.

Ignorance of God's law, or willful disobedience to it, keeps the door of thought closed to spiritual enlightenment and progress, and opens it to a false sense of good, with its ensuing frustrations, chaos, and mortality. But a dynamic, spiritually-centered morality is an effectual means of stabilizing and advancing the progress of individuals and of humanity as a whole.

Through the unfoldment of the moral law to the inspired thought of Moses, God gave to humanity the pattern by which they can bring their actions into accord with Spirit, with Truth, Soul, and Love, the only Principle of man and the universe. In the teachings of Jesus, epitomized in the Sermon on the Mount, we are provided with the inspiration whereby to bring our motives, affections, and innermost thoughts, along with our actions, into accord with Spirit. Christian Science explains the character, life, and healing works of the Master and enables us to demonstrate man's true identity and individuality in Spirit.

Every form of immorality is an indulgence in some phase of the false belief that matter is real. Because Spirit alone is real, we cannot obey its law too soon, too fully, or too consistently. Christian Science makes this obedience possible.

Is adherence to moral and spiritual law, then, a matter of life or death? It is exactly that. Urging the children of Israel to love the Lord their God and obey His commandments, Moses said: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."²

Gaining, in the Science of Mind, the right understanding of God and man as "Spirit and spiritual" enables us to "choose life," that is, to entertain in consciousness the right concept of everything in the universe as actually an idea or expression of Spirit.

In his letter to the Romans, Paul states that "to be carnally minded is death; but to be spiritually minded is life and peace."³ Carnal-mindedness does not merely result in death; it is death, or the limited belief of life in matter. To accept any phase of this belief is to experience a phase of death.

Whenever we are indulging in some form of sin, self, or materiality, and are accepting the hypnotic suggestion that we are justified in doing so, we are at that very moment dead, or oblivious, to the true sense of good as Spirit; we are excluding ourselves from experiencing the true joy and satisfaction of spirituality, which is the inherent substance of our real life in God, Spirit.

Confronted with a moral decision, one could ask himself, "Will this advance the understanding and demonstration of Spirit's allness in the world, and will it enhance my spirituality and healing ability; or will it intensify the false belief that matter is real?"

We understand the reason for a deeper and truer morality when we see clearly that moral and spiritual demands do not restrict us but free us from material dullness and mediocrity and enable us to experience what we really are: celestials in the kingdom of Spirit, forever alive and at peace.

¹ *Science and Health*, p. 331; ² Deut. 30:19; ³ Rom. 8:6.

*They that seek the Lord
shall not want any
good thing.*

Psalms 34:10

Negating Beliefs of Contagion

ROBERT N. CHRISTIANSEN

One fall day a college student noticed that two classmates sitting near him were uncomfortable. Both were displaying the symptoms of a cold. He began to fear that he, too, might suffer from a cold, and he considered moving to another seat.

But he knew through his study of Christian Science that he should not be afraid, and he began to consider how he could apply Science to the situation. He recalled that Mrs. Eddy says in *Science and Health*, "The physical affirmation of disease should always be met with the mental negation."¹ In this case, the physical affirmation was evident, but what was the mental negation? He saw he had to deny that sickness had any power over him or his fellow students. Wasn't it the truth that good, not evil, is contagious because good is real and evil is not? Instead of changing seats, he had to change his thoughts. He declared his proximity to God—God's presence right there. He remembered, too, that Paul wrote, "Be not overcome of evil, but overcome evil with good."²

The student now saw that instead of disease overcoming him and others, it had no reality. The natural state of all, as children of God, is to be healthy and well. Knowing that good is ever present and was active right there in the classroom, the student knew he could not succumb to belief in the reality of a cold, and he didn't. He remained well. When the class met again all members were present and none showed any signs of illness.

An epidemic may be initiated by widespread fear of some illness or may appear as some threatening community difficulty. The suggestion must be countered. We grant fear entrance to our thoughts by ignoring it as surely as we do by fleeing from it. Standing up to an erroneous suggestion—not just lightly dismissing it—meeting it with the understanding and affirmation that God, good,

is the only power, we reduce it to the lie that it is and destroy its supposed ability to affect us.

We may hear the remark about some illness, "There's a lot of that going around." Whenever we hear such a report, we can deny it for the benefit of all by knowing the corrective truth. And the truth is that no matter what the apparent influence or severity of the supposed contagion is, it is erring human belief that would promote disease. Therefore it is not true and we need not believe it or fear it.

Christian Science shows that thought determines experience. Disease is not transmitted from one person to another through the air or in any other material way. Mrs. Eddy writes, "We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection." And she comments further, "Neither sympathy nor society should ever tempt us to cherish error in any form, and certainly we should not be error's advocate."³ When we deny harmful contagion entrance to our thoughts, we deny it entrance to our bodies.

The best defense against the suggestion of contagious disease is to keep our minds filled with good thoughts—thoughts of love and appreciation for others, thoughts of joy at the wonders of God's creation, and thoughts of gratitude for His presence, power, and wisdom. When we are thinking rightly, we are expressing God, immortal Truth, and this not only protects us and others from erroneous belief, it exposes the falsity of error and restores confidence in good. The more our consciousness is filled with good thoughts, the more we find health and happiness in our experience.

There is no indication in the Bible that Christ Jesus was afraid of contagious disease. He walked among the masses, healing all manner of sickness and disease. Wherever Jesus went, his understanding of God as ever-present, all-powerful good went with him, blessing those around him; and the good he knew and did continues to bless all mankind. He charged that we, too, should be and do good, for "a good man out of the good treasure of his heart bringeth forth that which is good."⁴

Mrs. Eddy affirms: "Good thoughts are an impervious armor;

clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited."⁵

¹ *Science and Health*, p. 392; ² Rom. 12:21; ³ *Science and Health*, pp. 153-154; ⁴ Luke 6:45; ⁵ *The First Church of Christ, Scientist, and Miscellany*, p. 210.

"Give her of the fruit of her hands"

DORRISENE FOREMAN

The history of Christianity shows that those who have understood themselves to be chosen of God for a special mission—those conscious of living and fulfilling God's purpose—have often been misunderstood and not believed. Mrs. Eddy was no exception.

When Moses was to go into Egypt and lead the children of Israel out of bondage, he despaired of making them believe that he had been sent by God. In Exodus we read, "And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee."¹ Being obedient, Moses was able to lead his people out of Egypt, and the Red Sea parted. Even after further proof of divine guidance and protection, in which quail covered the ground and water flowed from the rocks, they turned back more than once to their false idols and threatened to stone Moses; they began to doubt that God was guiding him each step of the way.

The prerequisites that God requires for leadership are not always in accord with human standards. When Samuel was sent to Jesse to choose a king from among his sons to reign over Israel, all those who were felt to be qualified were called in. But, as Samuel expressed it, God had not chosen them. After further inquiry

the youngest son, who was tending the sheep, was sent for. When he arrived, Samuel received God's message: "Arise, anoint him: for this is he."² This was David, who was probably not felt by those around him to be qualified for kingship. However, the qualities needed for leadership—humility, meekness, courage, and steadfast reliance on God—were already being expressed by him, and he had already had proofs of God's guidance.

Christ Jesus, our Way-shower, the humblest but mightiest of men and the greatest benefactor of mankind, was born in a stable. There was no pomp or ceremony. To some who grew up with Jesus or knew him as a lad he must have seemed no different from the rest of his associates, and yet he was to proclaim himself the Son of God, coming in fulfillment of prophecy to show mankind a higher concept of life than they had ever known before. In one instance the people murmured, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?"³ The fact that multitudes were healed and the dead were raised did not convince some that he had a divine mission. The truths Jesus loved and taught, centuries ago, remain today to heal and bless those who are receptive. Truth, or Christ, is timeless.

In this era, Mrs. Eddy was inspired of God to bring to mankind the Science of Christianity, Christian Science. Mrs. Eddy's work is in fulfillment of Bible prophecy. Some of the arguments that confronted Moses, David, Christ Jesus, and others, faced her. Why was she the one? Why not someone else? Similarly, there must have been those who wondered why Moses, David, and even the Apostle Paul had special missions. God's ways and methods are not always understood from a merely human point of view. Like Mrs. Eddy, each of these individuals was ready for his particular task. In Isaiah we read "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."⁴

While reading an account of Jesus' healing work, Mrs. Eddy had an immediate healing of serious injuries. She then devoted the next three years to a deeper and more searching study of the Bible than ever before to see how she had been healed and to seek

the spiritual law she felt must lie behind the healing. She discovered that a law, or Science, underlay Jesus' healing and that this law was available for all mankind to prove. The rest of her life was devoted to bringing this truth to the world in a form that they could understand and use, just as Jesus had demonstrated it when he healed the sick, fed the multitudes, and raised the dead.

Like many in the Bible who suffered for a righteous cause, Mrs. Eddy endured many hardships. Not only was the validity of her teachings questioned, but the fact that a woman would dare to declare to the world that God's truth had been revealed to her brought disdain from some. In spite of everything that she had to endure, she never doubted that this was God's work and that He would enable her to complete the work He had given her to do.

Among the many healed by Truth there are some who feel antagonistic to the Discoverer while enjoying the blessings of the discovery. After years of studying Christian Science, during which my family and I had experienced many healings and proofs of protection, I was not completely free from antagonism toward Mrs. Eddy. In reading articles where Mrs. Eddy was quoted, I would skip the part where she was mentioned as author. Biographies of her interested me primarily where they brought out her teachings. I did not study the textbook, *Science and Health*, in depth. Everything seemed easier to understand than the textbook; I felt and expressed gratitude for its teachings, but not always for the Discoverer and Founder of Christian Science. After all, self-justification whispered, God gave us this Science. At different times after becoming aware of this, I had prayed to be able to see Mrs. Eddy in the right light.

In reading the biography for young people called *Mary Baker Eddy: The Golden Days*, one incident in the book brought the illumination I had been seeking. It reads as follows: "The huge domed Extension of The Mother Church, one of the largest church structures in the United States, was completed in 1906.

"Mary Baker Eddy never visited the beautiful new church, though great must have been her desire to see it. She had found that people tended to pay too much attention to her and not enough to the truths she wished them to grasp. One day, however, when she was living in nearby Chestnut Hill, she decided

that she would go after all to visit the imposing structure. She started to leave her home, but got only as far as the front door, then turned back. Returning her shawl to Laura Sargent, one of her devoted students, Mrs. Eddy said, 'That was Mary wanting to go.' Always she endeavored to keep it God's way—not Mary's."⁵

This made a deep impression because I realized that if Mrs. Eddy had been seeking self-aggrandizement and praise, here would have been a legitimate occasion. I finally understood that only the deepest love for God enabled her to express this type of selflessness. My troubled sense of her personality was completely effaced. The divine Principle which Mrs. Eddy revealed, not her personality, is what she wanted her followers to cling to and to cherish. With this unfoldment my resistance and antagonism melted, replaced with a great sense of gratitude for her example of selfless love. Always she turned her students to God, that they might know and love Him as she did. She writes, "I again repeat, Follow your Leader, only so far as she follows Christ."⁶

She didn't consider herself a saint; she had human shortcomings that had to be overcome. Mrs. Eddy discovered the laws of God, which had always existed. She wrote the truth as God unfolded it to her.

Few recognize the impact of her message and its tremendous potential for eliminating the ills that plague mankind. The scope of her work is such that to write about the facts and events of her life, even in an article like this, might appear to some as hero-worship. Sometimes Christian Scientists are misunderstood, and thought to be worshipping or deifying her; this is, of course, totally false.

When sometimes one hears a student express gratitude to God, gratitude for Christ Jesus, and in the next breath gratitude for Mrs. Eddy, this doesn't mean he thinks of her as a god—far from it. Nor does he feel she is a second Jesus. Jesus is unique. He has his place, which cannot be usurped. Christ Jesus is known as the Way-shower; his teachings and works are fundamental to Christian Science. Mrs. Eddy deeply loved the Bible. The textbook is not "our Bible." It does, however, enable anyone to

understand the Bible and love it, so that the Bible becomes a guide for everyday living. The Christian Scientist's gratitude is for the deep love Mrs. Eddy expressed in bringing this Science to the world. He understands the many hardships she was willing to endure to share the truth, so that all mankind might use and prove it as Jesus expected his followers to do. Such expressions endeavor to "give her of the fruit of her hands; and let her own works"—more than any words—"praise her in the gates."⁷

¹ Ex. 4:1; ² I Sam. 16:12; ³ John 6:42; ⁴ Isa. 55:8, 9; ⁵ Jewel Spangler Smaus, *Mary Baker Eddy: The Golden Days* (Boston: The Christian Science Publishing Society, 1966), p. 165; ⁶ *Message to The Mother Church for 1902*, p. 4; ⁷ Prov. 31:31.

What Are We Convinced Of?

ELSIE STAHL ODERWALD

The proverb "As he thinketh in his heart, so is he"¹ points to the importance of keeping watch over our thoughts. Mrs. Eddy explains: "Mind is all that feels, acts, or impedes action. Ignorant of this, or shrinking from its implied responsibility, the healing effort is made on the wrong side, and thus the conscious control over the body is lost."²

In the Science of healing, to be concerned with material conditions and matter rather than the state of one's thought is like putting the cart before the horse. Thus a Christian Science practitioner addresses his treatment to the patient's thought—to lift it from the erroneous conviction of pain and discord to the understanding that, in the omnipresence of God's perfect creation, all is well now, it always has been, and forever will be.

Then our prime concern should be the state of our thought!

Are we convinced of discord or of harmony? Are we convinced of sickness or health, weakness or strength, pain or painlessness, discouragement or the scientific truth that all is well? In short, are we convinced that God is All or that there are some areas in which His presence, His power, His knowledge, are either not supreme or are not available to all?

Throughout the Bible, and especially in what we read of the works of Christ Jesus, there is convincing evidence that an acknowledgment of God's omnipotence can heal any discordant condition, including disease, revealing harmony to be the ever-present fact of true being. Mrs. Eddy states this precept as follows: "All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal."³ As we apply this precept and become convinced of its validity, the appearance of inharmony—of pain or disease—will be recognized as an absurdity, a baseless imposition on our God-given intelligence and rights. This conviction that health and harmony are the truth of existence heals.

How then should we handle suggestions of inharmony that would disrupt our seeing and experiencing God's ever-present and all-inclusive goodness? We can know that God, the only creator, did not make discord of any kind. Therefore such conditions are unnatural, unnecessary, and unreal. On this basis we can and should deny all existence to sickness and pain and dismiss them quickly from consciousness. God is the source of all existence. All that exists, therefore, manifests Him in health, strength, and harmony. This can be our absolute and abiding conviction, and persistence in this endeavor removes any discordant evidence in consciousness. The body must conform to the change in thought, since the body is no more than thought objectified.

One of our horses became entangled in a wire farm gate. I tried to extricate him. Humanly this seemed impossible. There was no one around to hear my call for help. Each time I attempted to leave to get wire clippers, the horse thrashed around so that his position became more dangerous.

For a time I permitted myself to be mesmerized by this picture—by this lie about God's harmonious universe. In my extremity I turned to God. Immediately Jesus' statement "With men this is impossible; but with God all things are possible"⁴ came to thought

and broke the bonds of fear. I stopped reasoning from the evidence of the senses and commenced to pray, to affirm God's all-presence, to affirm that He was with me and able to show me what to do. As I prayed aloud the Lord's Prayer, together with its spiritual interpretation given by Mrs. Eddy in *Science and Health*,⁵ I found myself crawling back and forth under the horse, each time freeing a leg. At no time did the entire weight of the horse—some one thousand pounds—need to be lifted. What had been previously attempted unsuccessfully was accomplished through the conviction that harmony is the fact. In a few moments the horse was returned to pasture and joined his companion in a canter.

God gives us the power to reason and act rightly under all circumstances, and the utilization of this power brings freedom from in-harmony. So let us resolve to be convinced of nothing but God's allness, His goodness, His power, His presence. This is enough to dispel any discord and it restores health and harmony.

¹ Prov. 23:7; ² *Science and Health*, p. 166; ³ *ibid.*, p. 151; ⁴ Matt. 19:26;
⁵ See *Science and Health*, pp. 16–17.

AGREEMENT

No compromise
 hammered out on the anvil of mortal mind,
 No uneasy truce
 or apathetic surrender to another's way,

But each one listening
 with spiritual single-mindedness
 to catch the divine echo.

Unity—
 God's will,
 gently perceived by all.

RUTH DOERR BRIERLEY

The Boy on the Bus

Helen M. Leadbeater



Tony looked forward every morning to seeing the big yellow school bus arrive. He lived in the country, too far to walk or bicycle to most of his friends' homes. So school and the school bus were the places he could see his friends.

Weekday mornings Tony ate his breakfast early and hurried down the lane to where the school bus stopped on the main road. With his lunch box in his hand he looked for the bus to come around the bend in the road.

But then after a while Tony's mother noticed he wasn't

as eager to meet the bus as he always had been. He ate his breakfast slowly and sometimes was so late in getting to the bus stop that he almost missed his ride.

Tony didn't have much to say about this. But he did talk sometimes about one of the big boys on the bus. He said that boy was really mean and seemed to like teasing the younger boys like Tony and pushing them around. So Tony wasn't enjoying the school bus anymore.

Then one evening he felt very uncomfortable all over. The next morning he got up a little late and had to really rush to make the bus.

When Tony got to his class, he felt very miserable and his teacher sent him to the school nurse, who told him he had a poison ivy rash. She knew that Tony was a Christian Scientist, so she didn't put medicine on the rash. And she said he should call his mother on the phone to come and get him.

On the way home in the car his mother told Tony that God would show him his perfect being. She reminded him of the Bible verse he had often read: "And God saw every thing that he had made, and, behold, it was very good."¹

"Would God make anything bad or poisonous?" she asked. Tony shook his head. His mother went on, "Do you think that the leaves of any plant could make someone sick or unhappy?"

Tony could see the answer was no. But something puzzled him. "When did I get into this poison ivy stuff? I haven't been anyplace different this fall."

"Oh, Tony," his mother said, "those plants called poison ivy have been growing out near the barn ever since we've lived here. You've run through them so many times, and you were never bothered before."

Tony was surprised. "Then why am I bothered now?"

"I think you can answer that question yourself," his mother answered as they turned into their driveway. "Let's sit out on the porch. I have something I want to read to you." She went into the house and came out with a small

book, from which she read out loud: "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness."²

Tony listened hard. He knew that the book she was reading from was written by Mary Baker Eddy, who discovered Christian Science. Many times he and his parents had been healed of sicknesses by studying the Bible, and writings by Mrs. Eddy.

When his mother had finished reading, she said, "Tony, you used to start out each day feeling happy and eager to see your friends. And usually you came home from school happy, too. But lately you've been looking like a thundercloud. Let's talk about what's been bothering you."

So they talked about the boy on the school bus—the one Tony said was mean. Tony hadn't realized how much he had been thinking badly about this boy. "I've certainly let this guy get under my skin," he said. "But how can I stop doing it? He really bothers me."

"Let's think about what we just read," his mother suggested. "If you make sure every morning your mind is really filled with good thoughts, thoughts about God and His perfect creation, with no empty space for evil, that's what you will see."

Tony was really pleased to understand what he needed to do. He worked hard to keep his thoughts filled with good, with Truth and Love. Later that evening he realized that he felt much better. In a couple of days the rash had completely disappeared. He went right back to enjoying his bus rides, and the boy on the bus stopped bothering him.

Even better than the healing, though, was Tony's new understanding that he should watch his thought every day and see that it was filled with Truth and Love. Are you doing it?

¹ Gen. 1:31; ² *The First Church of Christ, Scientist, and Miscellany*, p. 210.

Editorials



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Associate Editor of the Herald

Never Too Busy to Express Love

"God rests in action,"¹ writes Mary Baker Eddy. Man, the expression of God, also rests in action. As a reflection in a mirror effortlessly follows the actions of its original, so man effortlessly follows the actions of God, his divine Principle and creator. Many of the world's troubles, individual and social, arise from people having a sense of being too busy to do the right thing, too pressured. The quickest relief from this sense and from its troublesome results comes from our understanding God as all-acting and man as the effortless reflection of this divine activity.

"Trouble not the Master,"² said a messenger with news of death. But that is exactly what Christ Jesus wanted people to do, to trouble him, if by this is meant calling on him in their need. He went at once and restored the dead one to life and health.

One of the most gracious characteristics of Jesus we observe in the gospel record was his readiness to give instant and complete attention to those who came to him. In the countryside, by the seashore, in the market, he made whoever needed him, man, woman, and child, feel they were the very people he most wanted to speak with at that moment. Even his critics received full attention.

The earliest recorded utterance of Jesus was at the age of twelve when he said to his parents: "How is it that ye sought me? wist ye not that I must be about my Father's business?"³ Because he was always about his Father's business, because he was always expressing his divine Principle, Love, he was never too busy to express loving interest to all.

"Keep yourselves busy with divine Love,"⁴ Mrs. Eddy once told a group of Christian Scientists. If we keep ourselves "busy

with divine Love," we will know the source of our activity and we will rest in action. Then we will not find ourselves too busy to meet generously all proper demands on us.

Much juvenile crime today, and perhaps much general crime, is ascribed to parents feeling themselves too busy to extend loving attention to their young people. Educators at all levels are charged with similar neglect. So are those employers who do not care sufficiently for their work force. Yet Jesus, who had only three years to perform his world-changing mission, found time even for little children who were brought to him. When his disciples rebuked those who brought them, it was on the disciples that Jesus turned his displeasure.

We need to be very wary of any suggestion that we are too busy to do something that may be right for us to do. A suggestion in our own thought: perhaps from a sense of self-importance or of self-pity, telling us we are always being imposed on. Or a suggestion from a well-intentioned friend or a less well-intentioned flatterer who sows in our thought that popular phrase "your busy schedule." When we are "busy with divine Love," when we are about our Father's business of reflecting Him, no suggestion of a busy schedule can deflect us from doing what Love requires us to do.

The suggestion of being too busy comes not only in our private lives. It suggests to us as citizens that we cannot keep ourselves well-enough informed to vote thoughtfully in elections or support helpful and just legislation. Mrs. Eddy had no passive role in thought for Christian Scientists, even those most usefully employed. She writes: "The right teacher of Christian Science lives the truth he teaches. Preeminent among men, he virtually stands at the head of all sanitary, civil, moral, and religious reform."⁵ And, of course, the most important duty we can perform for our community is to pray for it, scientifically and persistently. Mrs. Eddy provided a daily newspaper, *The Christian Science Monitor*, which by its worldwide news can help the prayers of Christian Scientists and others to be well informed and intelligently directed.

In the story of the good Samaritan Jesus does not explain why the priest and the Levite let the wounded man lie and passed by on the other side. Maybe it was fear of ritual defilement which would need to be cleansed before they could resume service in

the temple. Anyway, Jesus left us to learn from the story what lessons each of us could and might need. So it is helpful to identify and reject some of the excuses that might tempt us to act like the ones who passed by.

We might be fearful and say, "I won't get involved." Or indifferent and say, "It's nothing to do with me. People are getting robbed all the time." Or believing we are too busy, perhaps with higher things, we might say, "Poor man. I wish I'd time to help. But someone else will be along soon with nothing better to do." However lofty we may feel our business, even that it is our Father's business, high among our Father's requirements of us is that we be not too busy to show care and compassion for our neighbor in distress.

How can we meet all the demands on us? By keeping "busy with divine Love." In proportion as we keep God, divine Love, first in our thought, we find how best to act with love and consideration to all. And reflecting Him, we rest in action.

PETER J. HENNIKER-HEATON

¹ *Science and Health with Key to the Scriptures*, p. 519; ² Luke 8:49; ³ 2:49; ⁴ *The First Church of Christ, Scientist, and Miscellany*, p. 252; ⁵ *Retrospection and Introspection*, p. 70.

Spiritual Contentment Heals

Satisfied, free from discomfort and worry, serene and, if old enough, smiling—we're glad and grateful if our babies are so contented. If they are, we enjoy a peaceful home, and we may feel that contentment is a virtue we want to develop more than most others in ourselves and our offspring.

Yet as our children mature, if we see in them an attitude of perpetual contentment, it can be a matter of concern to us. We may detect in it a state of human thought that is limited, unprogressive, satisfied with mediocrity. We may look upon contentment more as dangerous complacency—a protective air bubble—than as a commendable trait to be cherished.

In adults, contentment, if it is not based on spiritual understanding, can indicate conservatism, conventionality, unwillingness to accept progressive ideas, resignation to the state of being and putting up with second best. While there is obvious merit in making the most of what we have, there is biblical authority for condemning the false contentment that has its roots in soil no deeper than the human mind. With spiritual authority the prophet Jeremiah reproached the leaders and priests in Israel. They were misleading the people into complacency by excusing their unredeemed sins and shortcomings, saying, "Peace, peace; when there is no peace."¹ He tried to bring home to the inhabitants of Jerusalem the fact that to be placidly content, saying all is well when it is not well, is foolish and even wicked. It can harm instead of heal.

Mrs. Eddy shows the power and naturalness of spiritual satisfaction as it is expressed by God in the real man. She also exposes the error of false contentment. She writes of people who accept evils uncomplainingly and cover them up, "They are sticklers for a false, convenient peace, straining at gnats and swallowing camels."² But elsewhere she points out, "A discontented, discordant mortal is no more a *man* than discord is music."³

Christian Science insists that mortals, whether contented or discontented, are not the authentic offspring of God. They image forth the more or less imperfect, false, material concept of man. They are counterfeits of immortals, who are made and maintained in the perfect image of God, divine Love.

Science shows, on the other hand, that immortal men and women are forever deeply content—absolutely satisfied—with what they know they are and have because they invariably inherit all spiritual good from the one Father, divine Principle. They are His children, and He never allows them to fall below His standard of perfection. They cannot fail to be satisfied with the good they receive from God—infinite good, which they are eternally assured of possessing through divine law.

Mortals do not attain the perfection of immortals. They are finite and, as Mrs. Eddy says, "it would require an infinite form to contain infinite Mind." She continues farther on: "A mortal, corporeal, or finite conception of God cannot embrace the glories of limitless, incorporeal Life and Love. Hence the unsatisfied human

craving for something better, higher, holier, than is afforded by a material belief in a physical God and man.”⁴

Because of their finiteness mortals are discontented, and the stirrings of longing to feel the true, native, infinite perfection of the real man and to demonstrate it must increase their discontent. But as we come nearer to understanding, grasping, and proving our real, spiritual being in God's likeness, our true nature as satisfied images of infinite Soul becomes more evident, shining through the mist of mortal belief. Then, as we live in accord with this vision of our true, immortal identity, contentment becomes progressively established in consciousness. And since it proceeds from the firm foundation of Christ, the true idea of God, it can never again be shaken or destroyed.

The writer of the First Epistle to Timothy refers to the falsity of the claim some people make that godliness should bring us material gain. Then he goes on to say, “But godliness with contentment is great gain.”⁵ Indeed the contentment that we acquire through Christ comes with abundant assurance of riches in heaven. But not only that: it is accompanied by an increasing enjoyment of goodness in human life. Christian Science explains that thoughts determine outward experience; so the more we become conscious of the virtues of spiritual being that we actually possess as children of God—the qualities of divine Life, Truth, Love, Soul, Mind, Spirit, and Principle—the more we must know and prove ourselves to be complete, satisfied, and therefore content.

This heavenly state of contentment, when realized, cannot fail to be a positive power for good in human affairs. More than a mere lack of discontent, it brings into focus the vast spiritual resources that lie within man's true consciousness. The power of this scientific knowing of the truth so illumines human thought as to obliterate limited, fearful, painful, matter-bound images. It progressively develops appreciation of what God, infinite good, has done for, and is giving to, His spiritual creations. Through this understanding it heals.

NAOMI PRICE

¹ Jer. 6:14; ² *The First Church of Christ, Scientist, and Miscellany*, p. 211;

³ *Science and Health*, p. 305; ⁴ *ibid.*, pp. 257–258; ⁵ I Tim. 6:6.

The meaning of APPRECIATION

In one sense, the word has to do with gratitude. In another, it means increase of value. And both go hand in hand with our sense of Church.

Because the Church of Christ, Scientist, appreciated, can only appreciate. Your gratitude has an uplifting effect on both the fiscal soundness and the worldwide effectiveness of the Church.

Financial support is only one way to express the gratitude you feel. But it's needed, and appreciated.

Marc Engeler, Treasurer
The First Church of Christ, Scientist
Christian Science Center
Boston, MA, U.S.A. 02115

Testimonies of Christian Science Healing

This testimony is written with heartfelt gratitude to God for Christian Science.

Several years ago I began to be troubled with pain. I paid little attention to it, thinking it was due to tiredness caused by working in very cramped and uncomfortable quarters with insufficient working space. But the trouble worsened, and it became evident that abnormal growths were present. I greatly feared malignancy. A friend of mine and a close relative who had lived in my home had both passed on with this condition. Daily hospital visits to them had left many unhappy memories.

I had been reared in Christian Science and loved it, but confronted with this problem I felt that my understanding was too little to bring healing. The worst enemy was fear. At first I was too afraid to ask a Christian Science practitioner for help, for I couldn't bring myself to say what I thought the trouble was. At last I realized I had to obey this instruction in *Science and Health with Key to the Scriptures* by Mary Baker Eddy (p. 420): "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them." I asked a practitioner to pray for me.

As I found it increasingly difficult to concentrate on my work, I decided to leave my employment. This gave me the opportunity to study more at home. I began to realize that I had accumulated much erroneous thinking in the way of resentment, disappointment,

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

and a false sense of responsibility. I studied Paul's counsel on putting on the new man and decided to take each day as it came—not to look back or forward—but to try to express more gratitude and kindness and to endeavor to be useful and active about the house.

During this time the Christian Science literature was a wonderful help and inspiration.

Two months after I left work the practitioner who was treating me went away on holiday and suggested that a change of help might be good. So I wrote to a practitioner who lived in another province, who agreed to treat me. While I was grateful for much mental cleansing, I couldn't overcome the attacks of fear or the feeling of not knowing enough to be healed. However, I was trying hard to understand and obey Mrs. Eddy's injunction (*ibid.*, p. 419), "Observe mind instead of body, lest aught unfit for development enter thought."

One Wednesday evening in our branch church I listened to a very fine testimony in which the speaker stressed the impossibility of failure in Christian Science. As I thought about this it dawned on me that I had allowed illness to drive me from my profession and that this must be reversed. At first I rebelled against these urgings of Truth, for I thought I should be healed before resuming work. As the condition then appeared, I wondered how long I would be able to hold a position.

Then unexpectedly I was offered temporary work, and I felt impelled to accept it. One morning shortly after I had recommenced working, I felt a wonderful joy, and the conviction came to me that I didn't have to be afraid. From then on the attacks of fear lessened and finally ceased. The physical symptoms also began to fade out, leaving no evidence. This took a period of months—I was healed, though I was slow to realize it. I had often wondered at people who expressed gratitude for lessons learned from severe trials. But I found it to be true. I learned wonderful lessons through this healing. The ever-availability of God, as revealed by Christian Science, to bless, correct, and heal is now very clear to me.

(Mrs.) AVIS BENTLEY

Cape Town, Cape Province, Republic of South Africa

In my life I have had many proofs of the healing power of Truth through reliance on Christian Science. My desire to pursue these teachings governed my college choice, and a rich spiritual, intellectual, and social experience followed. Healings of physical problems were often quick. Freedom from a bad cold came in about fifteen minutes when I contemplated deeply the Golden Text of that week's Lesson-Sermon in the *Christian Science Quarterly* (Ps. 62:5), "My soul, wait thou only upon God; for my expectation is from him."

One evening, while preparing dinner for a business friend who was newly interested in Science, I spilled boiling grease down my legs. I went upstairs and washed. Then I called a Christian Science practitioner for treatment. All this time I considered the thought (Ps. 46:10), "Be still, and know that I am God." After I hung up the phone all pain was gone. I was healed and there were no aftereffects.

One morning in a grocery store our young son fell and cut his mouth. The store manager, who was also a rescue squad chief, urged me to take him immediately to have stitches. We went home, and I called a practitioner who agreed to pray for our son. The child fell asleep, and I worked with this statement, in which Mrs. Eddy refers to Christ Jesus' three days' work in the tomb (*Science and Health*, p. 44): "He met and mastered on the basis of Christian Science, the power of Mind over matter, all the claims of medicine, surgery, and hygiene." This dispelled much of my fear and filled me with confidence in the unchanging fact of God's perfection and the child's unchanging reflection of that divine nature.

At noon our son came down and ate lunch with his sister, who knew nothing of the accident and did not see any evidence of it. There was none, for he had been completely healed.

I used to be burdened with long periods of self-doubt. Although comforted by concerned family members and friends, I learned to turn to God for the answer to my problems. I visited a practitioner and received treatment for this condition. I learned to argue in my own defense—to insist on the harmony of man as God's expression—when suggestions of fear or doubt seemed to engulf me. I declared the facts of my true nature, my unity with divine consciousness, God, and denied the existence of any separate mortal mind. Much self-indulgence had to be overcome, but the truths I

had learned through Christian Science class teaching, church work, and study proved to be formidable weapons, and they brought me freedom and healing.

I truly owe my life to the healing power of Christian Science. I have much gratitude for those who have shared truths with me: Sunday School teachers, writers of articles in our periodicals, those who testify at Wednesday evening meetings, practitioners, and, above all, Christ Jesus and his faithful follower, Mrs. Eddy.

(Mrs.) ALICE BULLWINKLE
Watchung, New Jersey



The understanding of man's true spiritual nature derived from God, I compare to a jewel which was embedded in consciousness and uncovered for me in 1964. When both my husband and I were returning home from visiting friends, my attention was drawn to a signpost near the town hall doors. It said: "You are welcome to attend a lecture entitled 'Practical Christianity.'" The words spoken by the Christian Science lecturer made a deep impression on me, as the Science of Christ was recognized as divine reality. These words from the Bible I saw as truth (Gen. 1:27): "God created man in his own image, in the image of God created he him."

The deep desire to discover more of this Science drew me to the Sunday services, where "the scientific statement of being" was read from the desk (*Science and Health* by Mrs. Eddy, p. 468): "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." From then on I knew God to be substance.

A physical healing, among many others, is vivid in thought. The symptoms of appendicitis with acute pain made me call a Christian Science practitioner for help. Although I do not remember the words spoken over the phone, I do know that within half an hour I was enabled to recollect my thoughts sufficiently to ponder the truth that there is no life in matter, "all is infinite Mind." My

prayerful work was to refute this suggestion of pain and discomfort. It took several weeks before I could demonstrate fully the joy of living. Although not appreciated at the time, I am deeply grateful now to be able to testify to the living Truth! Christ Jesus says (John 8:32): "Ye shall know the truth, and the truth shall make you free."

A further demonstration of truth is as follows. The extraction of honey from our two beehives was carried out in August. It is correct to feed the creatures with a syrup of sugar and water every day until they are satisfied, and it was my daily routine to do this just before dusk. Knowing that if bees are unduly disturbed they take a front flight, I stood at the back of the hive as I lifted the cover. The next thing I knew I was literally covered with bees.

This quotation from *Science and Health* came to thought (p. 514): "All of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible." I suddenly remembered that bees go for light. So calling to my husband to switch on the yard light, I moved toward it. I slipped off my coat, passed my fingers through my hair, and was thereby set free—coming away without a single sting. I was grateful to testify to this experience at the Wednesday testimony meeting the following evening, showing still further proof to the efficacy of the teachings of Christian Science.

I am especially grateful for the many channels open to students of Christian Science that give growth in spiritual understanding, in particular, class instruction.

(Mrs.) EUNICE DE GRUCHY BILLOT
St. Martin's, Jersey, Channel Islands



My testimony is really long overdue. Many years ago I witnessed a healing while visiting a cousin in New York. A Christian Science practitioner had come from another state to talk with her brother, who had not been able to walk or straighten out his legs for a year and a half, and in two days he walked across the room.

During the practitioner's visit I was healed of constipation. She gave me this statement from *Science and Health* by Mrs. Eddy to consider, "There is no death, no inaction, diseased action, over-

action, nor reaction.' ” [The entire passage reads (pp. 427-428): “The dream of death must be mastered by Mind here or hereafter. Thought will waken from its own material declaration, ‘I am dead,’ to catch this trumpet-word of Truth, ‘There is no death, no inaction, diseased action, overaction, nor reaction.’ ”]

When I was a young woman, my mother was told by specialists that I had only part of one lung left, and I was called the invalid of the family. Although I did not continue with medical care after my initial healing, I did not study Christian Science until after my husband’s healing of hemorrhaging ulcers. He was healed in Christian Science after five doctors in consultation had given him up. We had many healing proofs of the truths of Christian Science, and eventually my health was completely restored. I have been able to lead an active life caring for my family, and have served as church organist for over forty years.

At one time, if anyone had asked me what is the source of supply, I probably would have glibly said God. But I found I had a problem when there was no longer my husband’s income to cover expenses. When I realized that I had to overcome resentment, the problem was solved. At an age when most people consider retirement I was left with practically no income, but as I had learned to turn absolutely to God, my needs were and continue to be met. I was able to continue and to finish paying for my home, and I am still able to teach and play. Needless to say, I am full of gratitude for Christian Science!

(Mrs.) MARIETTA BURROUGHS
Chicago, Illinois



One day after school, after changing buses, I discovered that I had lost my bus pass. I was unable to take my next bus and was not familiar with the neighborhood, but I knew that God was with me and would direct me home. Then I looked to God and He directed me step by step until I was safely home.

I was very grateful for this proof of God’s guidance. In Sunday School I had learned from the Bible (Prov. 3:5, 6): “Trust in the Lord with all thine heart; and lean not unto thine own under-

standing. In all thy ways acknowledge him, and he shall direct thy paths."

Recently I had a severe cold. My mother thought I should go to the hospital, but I wanted to rely on God alone for healing, and my mother consented. My Sunday School teacher recommended that I study the ninety-first Psalm, and "the scientific statement of being" from *Science and Health* by Mrs. Eddy. This I did. Some of the words are (p. 468): "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." The next Sunday when I went to Sunday School, I was glad to tell of a quick healing. I was completely well.

I'm most grateful for Christian Science and for the Sunday School, which I have attended for three years, since I was nine.

JIMMY RUIZ

St. Albans, New York



I have proved in my daily experience that no situation is hopeless when one avails oneself of the truths taught in Christian Science. This has been my way of life since a neighbor introduced me to Science when I was in my late teens, and I thank God for His divine direction.

My first healing was of boils. They appeared on my face, neck, and arms, and were very painful. As I was the only member of my family interested in Christian Science, relatives suggested material remedies. I wanted to rely on my newfound understanding of Truth, and the answer came at a Christian Science lecture. The inspiration gained that evening has never left me. It was that you do not work to heal a material condition, because man is not material. He is spiritual, created in God's likeness. You lift up your concept of man to recognize the perfect child of a perfect Father. This perfect concept results in healing.

I had an occasion to prove this several weeks later when another boil appeared. Turning to *Science and Health* by Mrs. Eddy, I read (p. 261), "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." I did just

that and after several hours, which included household chores along with knowing the above-stated truths, all signs of the boil were gone and that was the last boil I ever had.

Marriage to a student of Christian Science strengthened my study habits and complete dependence on these wonderful truths.

Our three children were taught to trust God at all times for every need. This passage in Isaiah was our staff upon which to lean (41:10): "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." We had to turn to and rely on these assurances many times, as my husband passed on when the children were small. The thoughts of limitation were destroyed by knowing that God is our Father, and this freed us from the belief of lack of any kind—of love, companionship, strength, courage, income, employment. Our daughter was awarded a four-year, full-tuition scholarship to college, which included a year's study abroad. The way opened for our two sons to go on to college, and they have had opportunities for higher learning in graduate schools.

I am most grateful for freedom from physical problems. I've been challenged many times, but victory is on the side of truth. On one occasion I had all the symptoms of the flu. I was miserable but kept affirming my spiritual perfection as the child of God, right now! The symptoms persisted, but the spurious nature of the claims of sickness was made clear in a religious article in *The Christian Science Monitor* that arrived that day. When reading the article I felt the healing presence of God and was well.

Later, when the children were all away, the opportunity came for me to go back into the business world. I applied and was employed by a fine company doing interesting work, located just five minutes from my home.

It is with deep gratitude to God for Christ Jesus, and for Mrs. Eddy for her great love for God and mankind in following Jesus' precepts, that I share my experiences. I am truly grateful for church membership, for class instruction and the annual association meeting, and for the fine Christian Science periodicals.

(Mrs.) ELIZABETH L. SCHNEIDER
St. Louis, Missouri

Words of Current Interest

Related to the Lesson-Sermon
for February 8, 1976, in the
CHRISTIAN SCIENCE QUARTERLY
Subject: Spirit

O generation of vipers, who hath warned you to flee from the wrath to come? (Matt. 3:7)

McNeile sees in the "viper" image "the fleeing of snakes from a field when the harvest begins."

He looked for judgment, but behold oppression; for righteousness, but behold a cry (Isa. 5:7)

Clever puns are involved in the Hebrew text; the two nouns in each phrase sound nearly the same but have radically different meanings. *The Interpreter's Bible* cites a translation conveying something of the impact of the Hebrew: "For measures He looked—but lo massacres! For right—but lo riot."

Them that join house to house . . . till there be no place (Isa. 5:8)

In monopolizing real estate,

wealthy Hebrews at once deprived others of a place to live and isolated themselves amid their vast holdings.

Ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah (Isa. 5:10)

A bath was a unit of liquid measure, roughly equal to six gallons. An ephah (*e* as in *mete*, *a* as in *sofa*) was the equivalent dry measure, ten of which made a homer. What is reaped will be only 10 percent of what was originally sown.

Them that draw iniquity with cords of vanity, and sin as it were with a cart rope (Isa. 5:18)

R. B. Y. Scott writes, "A vivid figure from rural life illustrates the obstinate attachment of men to their sins: they 'drag their guilt after them, like a bullock on a rope, and their sin, like a heifer on a lead.'"

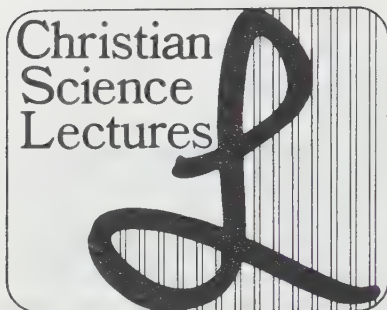
Jesurun (Isa. 44:2)

A pet name for Israel, a diminutive from the Hebrew *yashar*, "upright."

The former treatise . . . O Theophilus (Acts 1:1)

Here reference is made to the Gospel of Luke, with comment directed to an actual or symbolic reader whose name means "Friend of God."

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

DENMARK

Copenhagen: Borups Højskole, 24 Frederiksholms Kanal, 8.15 p.m., Mon., Feb. 23. In English. Danish translation 7 p.m. "Who Do You Think You Are?" (Livezey)

FEDERAL REPUBLIC OF GERMANY, INCLUDING WEST BERLIN

Berlin (Third): Church, 16 Schillerstr., 6.30 p.m., Fri., Feb. 27. In English. German translation 8 p.m. "Who Do You Think You Are?" (Livezey)

Bremen (First): Church, 64 Bürgermeister-Smidt-Str., 8 p.m., Mon., Feb. 23. In German. "Ever Protected" (Schindler)

Oldenburg i/O: Brücke der Nationen, Intern. Kulturzentrum, 5/6 Gartenstr., 5 p.m., Sun., Feb. 22. In German. "Ever Protected" (Schindler)

Schorndorf: Gemeinschaftshaus, Grosser Saal, Augustenplatz, 3.30 p.m., Sat., Feb. 28. In German. "Ever Protected" (Schindler)

REPUBLIC OF SOUTH AFRICA

CAPE PROVINCE—Kimberley: Kimberley Hotel, 120 DuToitspan Rd., 3 p.m., Sun., Mar. 21. "See It Like It Is" (Houston)

TRANSVAAL—Pretoria (Second): Arcadia School, Farendon and Schoeman Sts., 3 p.m., Sun., Mar. 7. "See It Like It Is" (Houston)

Rodepoort: Church, 25 Church St., Florida. See local notice for hour. Thurs., Mar. 25. "Dare to Care" (Houston)

AUSTRALIA

NEW SOUTH WALES—Gosford: Church, 56 William St., 3 p.m., Sat., Mar. 20.‡ "The Family of Man" (Rogers)

Newcastle: Church, 23 Gordon Ave., Hamilton, 3 p.m., Sun., Mar. 21.‡ "Become What You Are!" (Rogers)

Sydney (Second): Lane Cove Town Hall, Longueville Rd. and Phoenix St., 8 p.m., Fri., Mar. 19. "Become What You Are!" (Rogers)

Sydney (Third): Mosman Town Hall, 573 Military Rd., Mosman, 8 p.m., Tues., Mar. 16.‡ "Heaven or Hell?" (Rogers)

QUEENSLAND—Brisbane (First): Church, 273 N. Quay, 8 p.m., Tues., Mar. 23. "Heaven or Hell?" (Rogers)

Brisbane (Fourth): St. David's Community Centre, Orange Grove Rd., Coopers Plains, 8 p.m., Fri., Mar. 26. "The Family of Man" (Rogers)

Caloundra (auspices Society, Nambour): The Gilbert Hall, Services for the Aging Centre, Nutley St., 3 p.m., Sat., Mar. 27.‡ "Scientific Prayer" (Rogers)

UNITED STATES AND CANADA

(Week of February 8 to 14)

CANADA

ONTARIO—Toronto (joint lecture): Auditorium, 252 Bloor St. W., 3.15 p.m., Sun., Feb. 8.‡ "Individualizing God's Power" (Pickett)

UNITED STATES

ALABAMA—Auburn: Church, 134 Cary Dr., 8 p.m., Thurs., Feb. 12. "God's Power at Hand" (Alton)

ARKANSAS—North Little Rock: Community Center, 2700 Willow, 3 p.m., Sun., Feb. 8.‡ "Accept Only the True" (Heafer)

CALIFORNIA—El Segundo: High School, 640 Main St., 8 p.m., Tues., Feb. 10. "The Spiritual Viewpoint" (Correll)

Hayward (First): Church, 1814 B St., 8 p.m., Tues., Feb. 10.† "Liberation Through Christ" (Anwandter)

Lemon Grove: Masonic Temple, 2590 Main St., 3 p.m., Sun., Feb. 8. "Commitment to the Christ" (White)

Los Angeles (Thirteenth): Church, 1750 N. Edgemont St., 3 p.m., Sun., Feb. 8.† "The Spiritual Viewpoint" (Correll)

Oakland (Third): Church, 1642 Fruitvale Ave., 2 p.m., Sat., Feb. 14.† "Liberation Through Christ" (Anwandter)

Redondo Beach: Church, 527 S. Broadway, 8 p.m., Mon., Feb. 9.† "The Human and the Divine Economy" (White)

San Diego (Second): House of Hospitality, Balboa Park, 11 a.m., Sat., Feb. 14. "The Human and the Divine Economy" (White)

Santa Barbara: Church, 120 E. Valerio St., 8 p.m., Fri., Feb. 13.† "The Spiritual Viewpoint" (Correll)

Saratoga: See local notice for place. 3 p.m., Sun., Feb. 8.† "Liberation Through Christ" (Anwandter)

COLORADO—Pueblo: Church, 1201 N. Main St., 3 p.m., Sat., Feb. 14.† "Your Unlimited Opportunities" (McGrew)

CONNECTICUT—Stamford: See local notice for place. 8.30 p.m., Fri., Feb. 13.† "Individualizing God's Power" (Pickett)

DELAWARE—Wilmington: Wilmington Music School, 4101 Washington St., 8 p.m., Fri., Feb. 13. "Justice Under God's Care" (Henderson)

FLORIDA—Cocoa: Church, 235 N. Indian River Dr., 8 p.m., Tues., Feb. 10.† "What's Your Greatest Need?" (Alton)

GEORGIA—Athens: Ramada Inn, 513 Broad St., 8 p.m., Fri., Feb. 13.† "God's Power at Hand" (Alton)

ILLINOIS—Blue Island: Church, 12654 S. Maple Ave., 8 p.m., Tues., Feb. 10.† "Protection Where Lions Lurk" (Wood)

Hoffman Estates (auspices Society, Schaumburg): High School, 1100 W. Higgins Rd., 3 p.m., Sun., Feb. 8.† "Protection Where Lions Lurk" (Wood)

Kewanee: Church, 300 S. Main St., 3 p.m., Sun., Feb. 8. "Is Anybody at Home?" (Houston)

Marion: Marion Civic Center, Public Square, 8 p.m., Fri., Feb. 13. "What Is Life?" (Heafer)

Springfield: Church, Second and Edwards Sts., 3 p.m., Sat., Feb. 14.† "Protection Where Lions Lurk" (Wood)

INDIANA—Anderson: Church, 122 W. Eighth St., 8 p.m., Mon., Feb. 9.† "Safe in God's Care" (Williams)

Columbus: The Commons, 302 Washington St., 8 p.m., Tues., Feb. 10.† "Safe in God's Care" (Williams)

Fort Wayne: Snider High School, 4600 Fairlawn Pass, 3 p.m., Sun., Feb. 8.† "Safe in God's Care" (Williams)

Indianapolis (Sixth): Church, 1002 N. Garfield Dr., 7.30 p.m., Fri., Feb. 13.† "Protection Where Lions Lurk" (Wood)

MICHIGAN—Detroit (Fifth): Church, Second Blvd. and Whitmore Rd., 3 p.m., Sun., Feb. 8.† "Justice Under God's Care" (Henderson)

Grand Rapids (First): Church, 48 Lafayette Ave., S.E., 3 p.m., Sun., Feb. 8.† "Ageless Youth" (Driver)

MISSOURI—St. Louis (joint lecture): American Theatre, Ninth and St. Charles Sts., 12.15 p.m., Thurs., Feb. 12.† "There's Always an Answer" (Heafer)

NEW JERSEY—Jersey City: Church, 154 Harrison Ave., 1 p.m., Sat., Feb. 14. "Your Right to Be Right" (Pickett)

Pennington: Cyrus Masonic Temple, 131 Burd St., 11.30 a.m., Sat., Feb. 14.† "Justice Under God's Care" (Henderson)

NEW YORK—New York (First): Church, 96th St. and Central Park West, 7.30 p.m., Thurs., Feb. 12.† "Christian Science: Its Healing Practice" (Kenyon)

Potsdam: Church, 28 Elm St., 8 p.m., Tues., Feb. 10.† "Individualizing God's Power" (Pickett)

OHIO—Cleveland (First): Church, 2200 Overlook Rd., 8 p.m., Tues., Feb. 10.† "Justice Under God's Care" (Henderson)

Maumee: St. Paul's Episcopal Church, Wayne and Elizabeth, 8 p.m., Mon., Feb. 9.† "Use Your Spiritual Power" (Henderson)

CHRISTIAN SCIENCE SENTINEL

PENNSYLVANIA—Ardmore: Church, Athens and Linwood, 5 p.m., Sun., Feb. 8.‡ "You're a Freeman!" (Linnig)

Doylestown: Church, Church and E. State Sts., 2 p.m., Sat., Feb. 14.‡ "The Liberating Protests of Truth" (Kenyon)

Easton: Church, Burke and Cattell Sts., 8 p.m., Fri., Feb. 13.‡ "Christian Science: Its Healing Practice" (Kenyon)

West Chester: See local notice for place. 8 p.m., Thurs., Feb. 12. "Use Your Spiritual Power" (Henderson)

TENNESSEE—Memphis (Second): Church, 3535 Central Ave., 8 p.m., Tues., Feb. 10.‡ "Deathless Life" (Curtis)

TEXAS—Alvin: Church, 713 S. Lee, 3.30 p.m., Sun., Feb. 8. "Why Spiritual Healing?" (McClain)

Amarillo: Church, Julian Blvd. and Georgia St., 8 p.m., Thurs., Feb. 12.‡ "There's Always an Answer" (McClain)

Fort Hood: First Armored Division Memorial Chapel, 76th St. and Battalion Ave., 8 p.m., Tues., Feb. 10.‡ "Riding Easy in the Harness" (McClain)

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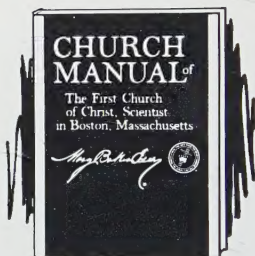
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